# ARISTARCHUS,

OR

## The Principles of Compoſition.

CONTAINING A

METHODICAL ARRANGEMENT

OF THE

GRAMMATICAL IMPROPRIETIES

OF

COMMON DISCOURSE,

With SELECT RULES for attaining

TO

EASE AND ELEGANCE

IN

CONVERSATION &c. &c.

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Culpabit quæcunque parum Splendoris habebunt,
Arguet ambiguè dictum, mutanda notabit,
Fiet ARISTARCHUS. Nec dicet. cur ego amicum
Offendam in Nugis? Hæ Nugæ ſeria ducunt,
In mala *Horace.*

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ENTERED AT STATIONERS HALL.

# CHAPTER I.

BEFORE I enter upon the Subject of my Eſſay, I muſt ſolicit the Attention of my Reader to a few Remarks on the Dignity and Importance of a cultivated Mind. And I begin with obſerving that infinite Wiſdom has been pleaſed to create a Series of ſubordinate Being, which commences with MATTER and terminates in MIND.

IN this Order of Exiſtence, Man enjoys a glorious Preeminence. Not from any Excellence in his *material* Frame; for he is obviouſly ſurpaſſed in Vegetation, and Inſtinct, and animal Energy. His ſupreme

Diſtinction is MIND—an immortal Principle, cheriſhed and adorned by SCIENCE.

Of the Perceptions which conſtitute intellectual Life, irrational Creatures appear to be deſtitute: it is therefore phyſically impoſſible for them to aſcend to intellectual Purſuits. By acting under the immediate Influence of animal Appetite, they complete the Purpoſes of their Exiſtence, and they are blameleſs. But if Man acquieſce in ſenſual Satisfactions, regardleſs of the Cultivation of Intellect, he is highly culpable. Nor do I know by what Law of Analogy he can vindicate his Claim to human Nature. He may plead external Appearances, but, in the Judgment of Plato and Reaſon, he is only a BRUTE.

The preſent is an Age of Letters and liberal Inquiry. The Importance of intellectual Improvement is ſeldom controverted. Some ſordid Individual, perhaps, may condeſcend to inform us that Learning is uſeleſs becauſe *we can do without it.* "I "knows enough to write out an Account "for Goods, and how to indite a Letter, and

" and every Thing of that Sort, as one may
" ſay; and as to any more than that, I
" dont care one Farthing about it, not I.
" As to your Learning, and your Grammar,
" and all that, what Good will it do to me?
" I have often heard Alderman *Leatherhead*
" ſay as how Riches is the main Chance;
" and it is true enough for the Matter of
" that, for what is a Man without Money?
" When I goes upon Change to do my
" Buſineſs, I ſee plainly enough that it is
" Money that carries the day, and therefore,
" do you ſee, give me the Caſh, and let
" whoſe will take your Learning.

Such is the uſual Tone of Argument with thoſe, who have no Ideas but what ariſe from the Purchaſe and Sale, the Weight and Admeaſurement of the various Articles of Trade. Their Reaſoning is not entitled to an elaborate Confutation. I will only obſerve, if our Purſuits are to be limited to that which is *abſolutely neceſſary*, we ought to reſign not only the Elegancies of Life, but even it's Conveniencies. Our Citizen may retire to the Solitude of a Deſart, or the Receſſes of a Foreſt. A Den will

will anſwer the Purpoſes of a Houſe; and Acorns and Water prove an excellent Succedaneum for Roaſt-Beef and Porter. The Skins of his four-footed Brethren will furniſh him with Cloathing; and like a true Son of Nature—if you pleaſe, a *Natural*—he may live unenvied, and die unknown.

But, perhaps, this worthy Advocate for Ignorance is not diſpoſed to reſign the Comforts of the City, for the Amuſements of a ſylvan Life. And he is certainly at Liberty to act as he pleaſes. I have only to requeſt him to remember that as the Soul, from it's Immortality and Excellence, is infinitely more valuable than the periſhable Materials of animal Nature, every Argument in Support of Attention to the Body, is infinitely more cogent and concluſive in Application to the Mind.

Man is formed for Intercourſe with Man; and it is criminal to withdraw from the Claims of Society. Cultivation of Mind, and a Preparation for eternal Scenes would be a ſufficient Apology, were it impoſſible, in active Life, to worſhip God and improve

improve our Reaſon. But if the momentous Concerns of intelligent Nature will not countenance a Diſregard to the Duties of Society, be aſſured no Attention to the Duties of Society will juſtify Neglect of Mind. The Man, therefore, who diſcharges all the Duties of civil and domeſtic Life, with the utmoſt Tenderneſs and Integrity, is only an *amiable Brute*, if his Mind be a barren, uncultivated Wild. That divine Perſonage, who was beſt qualified to give us a juſt Eſtimate of our mortal and immortal Natures, expreſsly declared that the Body and it's Concerns, relatively conſidered, are not worthy an anxious Thought*.

The *Brevity of Life* and the *Vanity of all created Good* afford another Argument to repreſs the Ardor of ingenuous Minds, and to ſink them into Inactivity and Stupefaction. But the Brevity of Life ought to be a powerful Incentive to Activity and Enterprize.

On the Vanity of *ſenſual Purſuits*, Solomon is full and convincing. Of the

* 12 Luke, 22.

Impiety

Impiety of reproaching Jehovah as the vain Author of a vain Creation, he is innocent. "*Every Creature of God is good*†, and a temperate Uſe is the Privilege of Man. But if we expect *permanent* Delight from *tranſient* Gratification, our Hope is indeed vain. There is a Degree of animal Pleaſure, beyond which no Art can extend Enjoyment. It is the Meaſure of Nature; and when that is full, it is in vain to ſolicit Appetite by delicious Viands, or to court Repoſe on Bdes of Down. The tedious Interval muſt be paſſed in Languor and Diſcontent, or in Purſuit of viſionary Joys.

There is no Impropierty in amaſſing Wealth by honorable Means; nor any Sin, that I know, in a ſplendid Equipage or a magnificent Habitation; but he, who promiſes himſelf HAPPINESS from ſuch Diſtinctions, moſt aſſuredly dreamed of that which will never be realized. He may, if he pleaſe, add Houſe to Houſe, and Field to Field. He may aggrandize his Family, and poſſeſs the firſt Honors and Emolu-

† 1 Tim. 14.

ments

ments of the State, but genuine Happineſs is not his Deſtiny. A diſtempered Imagination will be ever on the Wing, chaſing ſome gay Illuſion from *Bath* to *Brighton*, from *Dan* to ——— *Beerſheba*, till Death

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and this Solomon might well pronounce *Vanity, and Vexation of Spirit.*

I have been ſpeaking of thoſe on whom Heaven, in it's high Diſpleaſure, has beſtowed Affluence, but denied the Love of Wiſdom. As to the Man who has a Taſte for mental Improvement, he is in little Danger of paſſing his Life in Indolence and Diſguſt; for ſuch is the tranſcendent Excellency of Mind that it's Senſibilities are rendered exquiſite by Uſe; and it's Powers ſtrengthened by Enjoyment. A Succeſſion of brighter Proſpects affords it a perpetual Feaſt, and contributes to render it ſerene and undaunted under the Afflictions of Life. From the Experience of this important Truth, the enraptured Solomon exclaims,

*If your Delight be in Thrones and Sceptres, O ye Kings of the People, honor Wiſdom, that ye may live for evermore.*

*Wiſdom is more beautiful than the Sun, and above all the Orders of the Stars. Great Pleaſure it is to enjoy her Friendſhip, and in the Works of her Hands are infinite Riches.*

*I preferred Wiſdom before Thrones and Sceptres, before Health and Beauty; for her Ways are Ways of Pleaſantneſs, and all her Paths are Peace.*

The Superiority of Science as to DIGNITY and PLEASURE, being thus eſtabliſhed on the Authority of Inſpiration, I deſire to be informed with whom a virtuous Philoſopher may be compared even as to PUBLIC UTILITY.

With the *Sordid* or the *Abandoned?* I do not condeſcend to the Compariſon.

With an *Induſtrious Peaſantry?* They are, I acknowlege, a valuable Order of

of Society; deſtined to the Enjoyment of far greater Happineſs than luxurious Lords; for they are not at Leiſure to be ſo ſupremely wretched. But as they miniſter only to the Wants of our *inferior* Nature, we muſt be content with placing them above their indolent Maſters.

With *Politicians* and *Stateſmen?* If we may credit one who knew them well, even "the Peaſant, whoſe Skill in Agriculture "cauſes two Grains of Wheat to grow, "where only one grew before, is of more "Value to his Country than all the *Poli-* "*ticians* and *Stateſmen* who ever lived."

*Dean Swift.*

With *Heroes* and *Warriors?* A Patriot is a ſacred Name. To die in Defence of Freedom is truly magnanimous. But thoſe illuſtrious Savages, who pollute their Laurels in the Blood of the Innocent, who traverſe the Globe with a View to invade the Rights of their Fellow-Men, and gratify Ambition, Avarice, and Luſt are worthy of the deepeſt Abhorence. From thoſe Scenes of Violence and Deſolation

which mark the Progreſs of their Victories, turn to the mild and beneficent Purſuits of a NEWTON. On one Hand you hear the Lamentations of Widows, and Orphans, and ruined Innocence; on the other, the Song of Angels—*Glory to God on High; on Earth, Peace and good Will towards Man.*

With *Kings?* If a King be a Philoſopher, ſaid Plato, he is a Bleſſing to his People: if he be illiterate, ſaid Henry the firſt*, he is only an Aſs crowned. And hence the Propriety of Dr. Johnſon's Remark, "the trueſt *Ornament*, and the greateſt *Benefactors* of a Nation are it's learned and virtuous Authors."

A Writer of Diſtinction has delivered his Sentiments on this Subject as follows:

"A young Man, ſaid his Lord-
"ſhip, juſt entering upon Life, with an
"opulent Fortune, and high Taſte of Plea-
"ſure, thinks that he has in his Hands the

* William of Malmſbury, Page 87.

"Means

" Means of being perfectly happy, and " reckons it his peculiar good Fortune, " that he is not obliged to labour and " drudge in any Buſineſs or Profeſſion, but " has Leiſure to be happy. But he does " not conſider that Leiſure, though the " Wiſh of all Men, is the Source of the " greateſt Miſery to our Species, if not " rightly employed; nor do I know any " Vice or Folly that is not to be derived " from it. The Arts and Sciences are ne- " ceſſary to fill up the Time of the Rich " and Idle, who muſt otherwiſe lead a mi- " ſerable and contemptible Life. Such " Men would be much affronted, if they " were compared with Savages, whom they " will hardly allow to be of the ſame " Species; and yet it is certain that it is " only by Science that we have any " Advantages over them. I do not know " that there is upon the Face of the Earth " a more uſeleſs, more contemptible, and " more miſerable Animal than a wealthy, " illiterate, luxurious Man." *Or. and Pro. of Lang. Vol* 3.

SECTION

# SECTION II.

INDULGING the Hope that my Reader is fully convinced of the Dignity and Importance of SCIENCE, I proceed to demonſtrate it's Union with LANGUAGE.

The Soul of Man * muſt be conſidered either as endowed with unequal and diſſimilar Powers, or as furniſhed with unequal and diſſimilar *Media* of Perception; for it is a Poſition, which cannot be controverted, that the intellectual Energies of

* Relatively ſpeaking.

a *Milton*

a *Milton* are ſtronger, and more exquiſite than thoſe of an *Idiot*, to whoſe fleeting Ideas could give you Stability, and thus prevent Forgetfulneſs of one Part of a Propoſition till you had explained the other, you could not enrich him with a brilliant Imagination, nor a correct and ſolid Judgment.

But to whatever Cauſe you aſcribe the Difference between Milton and an Idiot, it muſt be admitted that Men in general are ſuſceptible of Ideas; and, as Ideas are the Materials of Science, they are ſuſceptible of mental Improvement. It is not within the Limits of my Deſign to inquire whither Ideas are connate with the Soul, or imparted by incidental Cauſes. A Detail of *my* Experience, in this Reſpect, may be found in Mr. Locke, the admirable Hiſtorian of the human Mind. It is ſufficient for my preſent Purpoſe to obſerve, that a *Conſciouſneſs* of Ideas is obtained

By INSPIRATION,

— CONTEMPLATION,

And HUMAN INTERCOURSE.

Conſiſtently with the pureſt Dictates of Reaſon we may believe, that a reciprocal Communication exiſts between the Deity and his intelligent Creation. We have many Proofs on holy Record of an *immediate* Intimation of the divine Pleaſure; and believing Men are, in every Page, encouraged to make known their Requeſts to God. At the ſame Time it is to be lamented, that *Inſpiration* is frequently pleaded in Support of Inſanity and Fraud.

By Ideas of *Contemplation*, I mean ſuch as might be obtained by the unaſſiſted Efforts of a Man in Solitude. Now it cannot be proved, by Argument *a priori*, that his Mind in ſuch a State would be enriched with any valuable Ideas. On the contrary, we have Fact to aſſure us that the Impreſſions of natural Phenomena, and the conſequent Operations of Intellect would not elevate him above a Brute. Several of our Species have been diſcovered in Foreſts, on the Continent, moſt deplorable Inſtances of the Wretchedneſs of uncultivated Mind. The human Form was complete, but no Speech, no Intelligence!

HUMAN

HUMAN COMMUNICATION, then, is the grand Source of Ideas. To the vaſt Multitude it is the only Source.

To combine and diverſify the accumulated Wiſdom of Ages is eaſy: to inſtruct the World by Felicity of Invention is the Lot of few. But if Science be ſo valuable, and Genius ſo rare, we can never be ſufficiently grateful to Almighty God for SPEECH, that divine Scheme for the Conveyance of Sentiment, and the Eſtabliſhment of general Intercourſe—the Parent, or the Friend of all that adorns, and of all that delights the Soul of Man.

And hence the Utility of the Eſſay to which I have the Honor of ſoliciting public Indulgence. For without Preciſion of Language, there could be no Preciſion of Idea; Law would be unintelligible Jargon, and the ſublimeſt Conceptions of the Philoſopher a Maſs of Abſurdities. So various, indeed, and ſo convincing are the Arguments, which naturally ariſe from the preſent View of the Subject, that the *candid* Reader might be juſtly diſpleaſed, if I queſtioned his Convic-

tion of the Excellence and Uſe of *verbal Criticiſm.* That I may not, however, be ſuſpected, by any One, of intereſted Attachment, I requeſt Leave to adduce the Teſtimony of ſome Authors of Name and Integrity.

## CICERO.

Magni intereſt quomodo quiſque loquatur à Puero.

It is of high Importance to ſpeak with Propriety from early Youth.

## QUINTILIAN.

Primus in eo qui dicendi, ſcribendique adeptus erit facultatem, Grammaticis eſt locus. Neque ſunt ferendi, qui hanc Artem ut tenuem ac jejunam cavillantur: quæ niſi Oratori futuro fundamenta fideliter jecerit, quicquid ſuperſtruxeris, corruet. Neceſſaria pueris, jucunda ſenibus; dulcis ſecretorum Comes; & quæ vel ſola omnium ſtudiorum genera plus habet operis quam oſtentationis.

oſtentationis. Interiora velut ſacri hujus adeuntibus apparebit multa rerum Subtilitas, quæ non modo acuere ingenia puerilia, ſed exercere altiſſimam quoque Eruditionem ac ſcientiam poſſit.

All Excellence in Writing and Speaking is founded on Grammatical Knowlege. They, who treat this Knowlege as either trifling, or unpleaſant, merit Contempt; for the Fabric that is raiſed on any other Foundation, ſoon falls. It is neceſſary in Youth, pleaſing in Age, and a delightful Companion in Retirement; and, contrary to *all* other Studies, it has more Utility than Oſtentation. They, who engage in this important Purſuit, will find it not only adapted to expand and invigorate the Powers of Youth, but to exerciſe the profoundeſt Erudition and the moſt exquiſite Taſte.

## L O C K E.

Many are the Diſorders and Inconveniencies which follow from an ill Uſe of Words in Converſation, Diſcourſe, and Arguings

Arguings with others; for Language being the Means whereby Men convey their Diſcoveries, Reaſonings, and Knowlege from one to another, he that uſes Words without any clear and ſteady Meaning, leads himſelf and others into Error. Moſt of the Diſputes in the World would end of themſelves, and immediately vaniſh, if the Words that are uſed in them were defined and reduced to a certain Signification. And when I ſee any of thoſe Combatants ſtrip all his Terms of Ambiguity and Obſcurity, I ſhall think him a Champion for Knowlege, Truth, and Peace.

Grammatical Learning, which is now almoſt confined to Boys, well deſerves to be the Study of Men. For we have ſome Reaſon to doubt, whether Language, as it has been hitherto employed, has contributed more to the Improvement, or, to the Hindrance of Knowlege amongſt Mankind.

# LORD CHESTERFIELD.

Now if it be neceſſary to attend ſo particularly to our *Manner* of ſpeaking, it is much more ſo with Reſpect to the *Matter*. Fine Turns of Expreſſion, a genteel and correct Style are Ornaments as requiſite to common Senſe, as a polite Behavior, and an elegant Addreſs are to common good Manners. Even Trifles elegantly expreſſed will be better received than the beſt of Arguments, homeſpun and unadorned. Be careful then of your Style upon all Occaſions, whether you write or ſpeak, ſtudy for the beſt Words and the beſt Expreſſions; and if you are in Doubt concerning the Propriety or Elegance of any Word have Recourſe to ſome good Author on the Subject immediately; if you be not ſparing of your Trouble, to write and ſpeak well will ſoon become habitual.

There is a certain diſtinguiſhing Diction that marks the Man of Faſhion, a certain Language that every Man of Edu-

more

cation poſſeſſes: aim at that, for Nothing is more engaging than a ſenſible, polite Addreſs.

☞ I entreat ſuch of our Youth of Fortune, as are diligent in ſelecting the *Deformities* of Cheſterfield, to attend alſo to his *Beauties*. His Lordſhip was no Pedant, yet a great and ſincere Advocate for an accompliſhed Mind.

## DR. PRIESTLEY.

The Propriety of introducing the Engliſh Grammar into Schools cannot be diſputed: a competent Knowlege of our own Language being both uſeful and ornamental in all; and a critical Knowlege of it *abſolutely neceſſary* to all Perſons of a liberal Education.

With Reſpect to our own Language, there ſeems to be a Kind of Claim upon all, who make Uſe of it, to do Something for its Improvement, and the beſt Thing we can do for this Purpoſe is to exhibit it's actual Structure, and the Varieties

ties with which it is uſed. When theſe are once diſtinctly pointed out, the beſt Forms of Speech, and thoſe which are moſt agreeable to the Analogy of the Language, will ſoon recommend themſelves, and come into general Uſe; and when by this Means, the Language ſhall be written with ſufficient Uniformity, we may hope to ſee a complete Grammar of it. At preſent, it is by no Means ripe for ſuch a Work; but we may approximate to it very faſt, if all Perſons, who are qualified for it, will make Remarks upon it.

The Progreſs of every Branch of real Science ſeems to have been prodigiouſly accelerated of late. The preſent Age may hope to ſee a new and capital Æra in the Hiſtory of every Branch of uſeful Knowlege, and I hope that the Engliſh Language will come in for it's Share of Improvement, and acquire a more fixed and eſtabliſhed Character than it can boaſt at preſent.

DR. BLAIR.

# DR. BLAIR.

The Study of Compoſition, important in itſelf at all Times, has acquired additional Importance from the Taſte and Manners of the preſent Age. It is an Age wherein Improvements, in every Part of Science, have been proſecuted with Ardor. To all the liberal Arts much Attention has been paid; and to none more than to the Beauty of Language, and the Grace and Elegance of every Kind of Writing. The public Ear is become refined. It will not eaſily bear what is ſlovenly and incorrect. Every Author muſt aſpire to ſome Merit in Expreſſion, as well as in Sentiment, if he would not incur the Danger of being neglected and deſpiſed.

But I ſhould be ſorry if we could not reſt the Merit of ſuch Studies on Somewhat of ſolid and intrinſical Uſe, independent of Appearance and Shew. The Exerciſe of Taſte, and of ſound Criticiſm is in Truth, one of the moſt improving Employments of the Underſtanding.

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The Structure of Language is extremely artificial; and there are few Sciences in which a deeper, or more refined Logic is employed, than in Grammar. It is apt to be slighted by superficial Thinkers, as belonging to those Rudiments of Knowledge, which were inculcated upon us in our earliest Youth. But what was then inculcated before we could comprehend it's Principles, would abundantly repay our Study in maturer Years; and to the Ignorance of it, must be attributed many of those fundamental Defects which appear in Writing.

Few Authors have written with philosophical Accuracy on the Principles of General Grammer, and what is more to be regretted, fewer still have thought of applying those Principles to the English Language. While the French Tongue has been an Object of Attention to many very able Writers of that Nation, who have considered it's Construction, and determined its Propriety with great Accuracy, the Genius and Grammar of the English, to the REPROACH OF THE COUNTRY, have not been studied with equal Care, or ascer-

tained with the ſame Preciſion. Attempts have been made indeed of late, towards ſupplying this Defect; and ſome able Writers have entered on the Subject; but much remains yet to be done.

Whatever the Advantages or Defects of the Engliſh Language be, as it is our own Language, it deſerves a high Degree of our Study and Attention, both with Regard to the Choice of Words which we employ, and with Regard to the Syntax, or the Arrangement of theſe Words in a Sentence. We know how much Study both the French, and the Italians, have beſtowed upon theirs. Whatever Knowlege may be acquired by the Study of other Languages, it can never be communicated with Advantage, unleſs by ſuch as can write and ſpeak their own Language well. Let the Matter of an Author be ever ſo good and uſeful, his Compoſitions will always ſuffer in the public Eſteem, if his Expreſſion be deficient in Purity and Propriety. At the ſame Time, the Attainment of a correct and elegant Style, is an Object which demands Application and Labor. If any imagine they

they can catch it merely by the Ear, or acquire it by a ſlight Peruſal of ſome of our good Authors, they will find themſelves much diſappointed. The many Errors, even in Point of Grammar, the many Offences againſt Purity of Language, which are committed by Writers, who are far from being contemptible, demonſtrate, that a careful Study of the Language is previouſly requiſite in all who aim at writing it properly. He who is learning to arrange his Sentences with Accuracy and Order is learning, at the ſame Time, to think with Accuracy and Order; and this alone will juſtify all the Care and Attention we can beſtow.

We cannot reflect on the wonderful Power of Language without the higheſt Admiration. What a fine Vehicle is it now become for all the Conceptions of the human Mind, even for the moſt ſubtile and delicate Workings of the Imagination! From being a rude and imperfect Interpreter of Men's Wants and Neceſſities, it has now paſſed into an Inſtrument of the moſt delicate and refined Luxury. We admire ſeveral of the Inventions of Art, we plume

ourſelves

ourſelves on ſome Diſcoveries, which have been made in latter Ages to advance Knowlege, and to render Life comfortable. We ſpeak of them as the Boaſt of human Reaſon; but certainly no Invention is entitled to any ſuch Degree of Admiration as LANGUAGE.

## HORNE TOOKE.

Language is an Art and a glorious one, whoſe Influence extends over all the others, and in which finally all Science muſt centre.

Perhaps it was for Mankind a lucky Miſtake (for it was a Miſtake) which Mr. Locke made when he called his Book, an Eſſay on *Human Underſtanding*. For ſome Part of the ineſtimable Benefit of that Book has, merely on account of it's Title, reached to many Thouſands more than, I fear, it would have done, had he called it (what it is merely) A *Grammatical* Eſſay, or a Treatiſe on *Words*, or on *Language*. The human *Mind*, or the human *Underſtanding*,

*ſtanding*, appears to be a grand and noble Theme; and all Men, even the moſt inſufficient conceive it to be a proper Object for their Contemplation; whilſt Inquiries into the Nature of Language (through which alone they can obtain any Knowlege beyond the Beaſts) are in leſs Repute; ſo that thoſe, who, neither have the Accent of Chriſtian, Pagan, or Man, nor can ſpeak ſo many Words together with as much Propriety as *Balaam's Aſs* did, do yet imagine *Words* to be infinitely beneath the Concern of their exalted Underſtandings.

☞ I beg Leave to remind Mr. Tooke of the excellent Adage *ignoti nulla Cupido*. Without a Medium of Perception, every Species of Evidence and Perſuaſion is vain. The Beauties, which the Deity has exhibited in ſuch Profuſion in the Face of Nature, are no Beauties to the Blind, nor any Argument of a Firſt Cauſe with an Idiot. An Aſs has no Deſire to enjoy the rational Powers of Man; nor to an Aſs do we ever attempt to diſplay their Importance. It is beneath the Dignity of Science to reproach an Aſs, of any Form, for his Stupidity. *Neglected* Reaſon is amply avenged.

SECTION

# SECTION III.

IT might have been deemed diſhonorable had I appealed to the Paſſions before the Underſtanding became the Convert of Argument; but after ſuch ample and convincing Evidence of the Dignity and Utility of cultivated Speech, I hope I may have Leave to aſk, what Parent however poor, if his Heart be animated by a tender Solicitude for his Offspring, will deny it Inſtruction ſo cheaply purchaſed? Eſpecially as the fineſt Parts and the moſt noble Endowments may be buried in Obſcurity, and like unpoliſhed Gems have Value without Luſtre, and Excellence without Uſe.

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In a Country where the Induſtrious may become affluent, and the Affluent aſcend to the chief Employments of the State, it is an indiſpenſable Duty to beſtow on Children the beſt Education that Circumſtances will admit.

The Importance of a correct Mode of Expreſſion in Buſineſs is ſufficiently obvious. Shopmen, Clerks, and all who are engaged in the Tranſactions of commercial Life, will find innumerable Improprieties noticed, in the ſubſequent Numbers, which it will be their Intereſt to avoid.

In the Pulpit, the Senate, and at the Bar, it is abſolutely neceſſary to ſpeak in Terms of Purity and Elegance. And though ſome Inſtances may occur of inſurmountable Timidity, it may be advanced as a general Truth, that a *Promethean* Fire, ſuch as inflamed the Eloquence of Greece, ariſes from *Confidence*. And, indeed, graceful Action, irreſiſtible Argument, and ſplendid Language have no other Origin. The accompliſhed Orator, ſatisfied that Nothing will eſcape him contrary to the Rules of

good

good Speaking, gives the Reins to Eloquence; and, calm amidſt the Storm, coolly reviews the Debate, and ſelects new Arguments of Oppoſition and Defence. But neither a luminous Arrangement of Matter, nor a maſterly Syſtem of Reaſoning, nor a captivating Diction muſt be expected from him, who, in the Moment of Conteſt, is employed about *Words*. A *premeditated Speech* may be delivered with tolerable Grace and Propriety, but a Man is of no Eſtimation, as a Speaker, unleſs he able to *reply*. Some of the moſt upright of our Senators are frequently ſilent, when Queſtions are are before them of the laſt Conſequence to the Intereſts of the Empire. They doubt if they ſhall ſpeak well, and they are therefore afraid to ſpeak at all.

Finally, it was remarked by the noble Lord, whom I have already named, that a Man of Rank and Faſhion may be known by his *Converſation*, though he cannot by his Dreſs; and he exhorted his Son to be unremittingly attentive *to Propriety and Elegance of Expreſſion*, that a genteel Dreſs

Dreſs, and poliſhed Behavior, might not expoſe him to Contempt.

Permit me to add a few Words on the Advantages that may be derived from this Eſſay by the younger Part of the Community. And in the firſt Place, I hope I have performed an acceptable Service for the Ladies, by aſſiſting them in the Acquiſition of their native Language, and by rendering the Acceſs to *Italian* and *French* eaſy and delightful; for when univerſal Principles are comprehended, particular Application is rather Amuſement than Labor.

To thoſe, who are in a Courſe of claſſical Studies, it will be eminently uſeful. If one Morning in the Week be conſtantly appropriated to this Book, a moderate Underſtanding will ſoon comprehend it's Contents. The Strictures are methodically arranged under the ſeveral Parts of Speech, and every Precept is delivered in ſo plain, and familiar a Manner, that Parents themſelves may eaſily inſtruct their Children, if their Situation in Life deny them the Aſſiſtance of a Maſter.

It is a general Complaint, that young People learn Nothing but *Words* when at School, and that after reading a Variety of claſſic Authors, they are able to diſcourſe on few Topics of popular Utility. I have, therefore, ſelected a rich Variety of valuable Obſervations, in Arts and Science, that the Student may be furniſhed with a Fund for Converſation and Amuſement.

In Religion and Politics, I have ſtudiouſly avoided Partiality and Prejudice, and admitted only ſuch general Principles, as all Men of Virtue will approve.

To Maxims of Prudence, I have added ſome Precepts of Civility and Politeneſs.

To the Inſtances of inelegant, and ungrammatical Expreſſion, I have ſubjoined the Authors Name, if *living*: but ſuppreſſed it if *dead*; for the Dead are incapable of Reply.